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Verbs.	
kyrngem-kyrsit	to threaten.
shaying-shapmiej	to be afraid.
ithiah-ithi-w	to be familiar.
kyrpad-kyrpon	to beg.
ia him-ia lang	to assemble.

Adjectives.	
bacaiw-bacaah	bad.
bacnat-bating	active.
dunbor-dunbor	powerful.
don burom-don [illegible]	noble.
bakhraw-batri	pertaining to a noble family.
baduh-baah	poor, needy.
babah-ba[illegible]	righteous.
bariwbha-riwmiat	wealthy.

Adverbs.	
[illegible]	[illegible]
hain-hain	brilliantly (red).
prum-prum, prem-prem	preminently.
rynsiaw-rynsiain	shrinkingly.
nior-nior, niar-niar	shakily.
ior-ior, iar-iar	weakly.
parum-parah	many.
aip-aip, aap-aap	having no taste.

The Mikirs appear to have borrowed a small portion of their vocabulary from the Khasis. The following are quoted as examples of possible common roots:—

	Mikir.	Khasi.
belly	*pik*	*kpah.*
strike (v.)	*chik*	*tiah.*
father	*pu*	*kpa.*
come (v.)	*ring*	*rin.*
raw beer	*hee*	*kiar.*
maternal uncle	*ni-kee*	*kni.*

197 The Lyngam dialect differs so much from the standard Khasi that some remarks regarding the former will not be out of place. Dr. Grierson, on pages 17 to 19 of his Volume II. of the "Linguistic Survey of India," has indicated some of these differences, which may be recapitulated here as follows. Some of the commonest verbs vary considerably from those used in the standard dialect. There are also many minor differences of pronunciation. A man is a *hiew*, not a *hieow*, a son is a *u khun*, not a *khon*. Standard *aj* is often represented by *nj*. Thus *dohnj* for *dhaj*, five. A final *h* often appears as *k*, and an initial *h* as *p*. Thus, *harah* (Standard), all, becomes in Lyngam *prak*.

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Standard *ei* becomes *ew*. Thus *wei*=*waw*, one; *dei*=*daw*, be necessary. The articles are frequently omitted. The pronoun *u* is used for the plural as well as the singular, instead of the Standard plural *bi*. The diminutive *i* is used with inanimate nouns. This is also sometimes the case in the Standard form.

Nouns.—The prefix of the Accusative-dative is *se* or *sa*, often contracted to *s'* instead of *ia* (Standard). The prefix of the Dative is *Assam*, *Asam*, or *tsam*. The Standard Dative-locative prefix *ka* is also used, and may be spelt *ke* or *ky*. *Ta* or *te* are also found. For the genitive, besides the Standard *jong*, are found *ba*, *am-ba*, *am*, and *am-nam*. *Am-nam* and *am* also mean "from."

The plural sometimes takes the suffix *met*.

Adjectives.—The usual word for male is *korang*, and for "female" *konthaw*, in place of the Standard *shyrang* and *kynthei* respectively. The following are examples of comparisons:—*Re-myrriang*, good; *Mai-myrriang*, better; *U re-myrriang*, best. The Standard *tam* is also used for the superlative.

Pronouns.—The Personal Pronouns are:—

Singular	Plural
1st Person, *ne*	*biaw*, *iaw*.
2nd Person, *mi*, *mei*	*phiaw*.
3rd Person, *u*, *ju*, *u-ju*	*kiw*.

The Nominative of the pronoun of the second person singular is given once as *ba-mi*, and once as *ma-mi*. The *ma* or *ba* is the Standard emphatic prefix *me*.

Demonstrative Pronouns appear to be *be*, *tei* that, and *uni*, or *nih*, this. *Be* is used as a definite article in the phrase *be jowmai*, the earthquake.

The Relative Pronoun is *u-lah*, who.

Interrogative Pronouns are *nei*, *u-iei*, who? and *met*, what?

Verbs.—The pronoun which is the subject of a verb may either precede or follow it. Thus *ne rip*, I strike; *rip biaw*, we strike. The words meaning to be are *re*, *im*, and *meit* in addition to the Standard *long*. Like the Standard *don*, *im*, corresponding to Synteng *ew*, also means to have. As in the

773 Several Khasis claim that the devil pre-
782 scribed to their ancestors the method of sacrificing. On the other hand others maintain that in times past a man of rare size and strength came to their country. This man accomplished wonderful things, and commanded their ancestors to sacrifice and at the same time prescribed for them the method of sacrificing. Today the place
[163] of his former dwelling on a mountain near Shillong is still pointed out. Since something divine was suspected in that man, he was called u 'lei shillong (the god Shillong).

776 The Khasi believe in a highest being, whom they call u blei nongthaw (1) (the creator god).

●[194] 1. Pronounciation of Khasi (method of writing): ei is pronounced as two syllables, e - i, w is pronounced like u, aw is therefore like a - u, sh is pronounced like sch = phonetic š.

Just as the ideas about this person are very hazy, so are the concepts of eternity and the soul.

775 The Khasi are not in agreement among themselves about the conception of what happens to the soul after death. Several say that after death the soul goes up in the air and becomes air and therefore exists no longer. But most of them believe that the soul exists after death and can be happy or unhappy. But this does not depend on personal guilt or sin but only on the conscientious completion of the burial ceremonies.

[631] The country in which the Khasi live is
776 divided into several districts, which were formerly ruled by several kings before the English came. [408] According to the Khasi each district